



VOL. XXIX. 行發日一月十年八和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 10

## A Layman's Number

### SPECIAL ARTICLES:

The Layman's Responsibility and Needs

E. J. O. Fraser

The Layman's Home

Mrs. C. F. Bernheisel

Sermonic Material for Laymen

C. A. Clark, Ph.D., D.D.

The Layman's Part in Securing New Believers

D. A. Swicord

Training Laymen through Classes

W. A. Noble, Ph.D.

OCTOBER, 1933.

SEOUL, KOREA.



# NIPPON KOKUSAN KOGYO

## KABUSHIKI KAISHA



Capital: Yen 7,600,000  
FACTORY : HEIJO, CHOSEN



SALES OFFICES:  
ASAHI BUILDING....OSAKA  
OSAKA BUILDING....TOKYO

### MANUFACTURERS OF

Industrial and Edible Corn Starch, Corn Sugar, Syrup and Glucose, Dextrine,  
British Gum, Soluble Starch, Corn Oil, Cattle Food, etc.

### FOOD PRODUCTS

Mazola Salad Cooking Oil	Karo Corn Syrup
Kingsford Corn Starch	Kremel Pudding Powder

### FOR

Starch, Dextrine, Crude and Refined Oil,  
Cattle-feed and Food Products

apply to the

NIPPON KOKUSAN KOGYO K. K., ASAHI BUILDING, OSAKA  
and for

Glucose and Sugar	to	Mitsubishi Shoji Kaisha
Tanning Sugar	to	Okura & Co. (Trading) Ltd.

### Special Products Manufactured for the Following Trades :

Printing and Dyeing -

Confectionery - -

Textile Mills - -

Tanning - -

Brewing -

Baking -



Dairy and Poultry Farming

- - Soap and Paint

- - Artificial Silk

- - Adhesive

- Laundry

- Foundry



# The Korea Mission Field

## EDITORIAL BOARD

*Editor-in-Chief*: MISS ELLASUE WAGNER      *Associate Editor*: REV. R. C. COEN

*Secretary* : MR. GERALD BONWICK

### Contributing Members:

*Other Members :*

MR. G. W. AVISON, MISS L. B. HAYES, REV. H. D. APPENZELLER, REV. WM. C. KERR,  
REV. WM. CLARK, D.D., REV. B. F. HUNT, REV. B. W. BILLINGS, D.D., MR. G. C. SPEIDEL.  
DR. E. W. DEMAREE. MR. HUGH MILLER. MISS M. CONROW,

## Contents for October, 1933.

ILLUSTRATION :

D. V. B. S. held at Kyungsin Boys' High School, Seoul	...	...	...	...	...	...	...	Frontispiece
<b>THE LAYMAN'S RESPONSIBILITY AND NEEDS</b>								
Rev. E. J. O. Fraser	...	...	...	...	...	...	...	199
<b>THE LAYMAN'S HOME</b>								
Mrs. C. F. Bernheisel	...	...	...	...	...	...	...	202
<b>PREPARATION AND DISTRIBUTION OF SERMONIC MATERIAL FOR LAYMEN</b>								
Rev. C. A. Clark, Ph.D., D.D.	...	...	...	...	...	...	...	205
<b>THE LAYMAN'S PART IN SECURING AND TRAINING NEW BELIEVERS</b>								
REV. D. A. Swicord	...	...	...	...	...	...	...	209
<b>TRAINING LAYMEN THROUGH CLASSES</b>								
Rev. W. A. Noble, Ph.D.	:	...	...	...	...	...	...	212
<b>WHAT IS INTERESTING THE KOREAN CHURCH</b>								
Extracts translated by Rev. B. F. Hunt	...	...	...	...	...	...	...	215
<b>CHARACTERISTICS OF KOREAN ART</b>								
Miss Helen E. Fernald	...	...	...	...	...	...	...	216
<b>A NEW ADVENTURE</b>								
Mrs. A. Kris Jensen...	...	...	...	...	...	...	...	218
DO YOU KNOW ?	...	...	...	...	...	...	...	219
<b>NOTES AND PERSONALS</b>								
Collected by Hugh Miller	...	...	...	...	...	...	...	220

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

*Business Manager.*—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

*Subscription:--* Annual Subscription, including postage in Korea, Japan and China, ₩ 2.50; including postage to America, Great Britain and other parts of the world, ₩ 3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following :—

sent to any of the following :—  
**PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U. S. A**  
**REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada.**



**PATRONIZE HOME PRODUCT !**

**THE ERA OF THE PACIFIC IS AT HAND**

— AND —

**ALL EYES ARE FOCUSSED ON "DOINGS"**

— IN —

**THE FAR EAST**

— AND AS —

**The Seoul Press**

— IS —

**PREPARED TO APPRISE YOU ON LATEST DEVELOPMENTS**

**WHY NOT SUBSCRIBE NOW ?**

TELEPHONE : KOKAMON 400

TAIHEI-DORI I-CHOME No. 31

TRANSFER ACCOUNT : 8091

KEIJO, CHOSEN







A DAILY VACATION BIBLE SCHOOL AT KYUNGSIN BOYS' HIGH SCHOOL, SEOUL.

(See Page 208)



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIX.

OCTOBER, 1933

No. 10

*EDITOR'S NOTE:—We have pleasure in presenting this month the five papers read at the recent annual meeting of the Federal Council of Korea Missions on the subject of "DEVELOPING LAY LEADERSHIP IN THE CHURCH" in the hope that they will be a means of encouragement and inspiration to our readers. They formed a highly appreciated feature in the general programme of the Council meetings.*

## The Layman's Responsibility and Needs

E. J. O. FRASER



DISCUSSION of the responsibility of the Korean Layman leads one to think of his needs in order to be able to discharge that responsibility, so taking things in order, let us see what his responsibilities are.

### His Responsibility

To whom is a layman responsible, and for what? His responsibility is more of a moral than of a legal nature, yet from the fact that he has become a Christian he takes upon himself certain obligations that as a layman he alone can fulfil, and which no paid church worker can do for him. These distinctive responsibilities resolve themselves into four classes, which inevitably are linked closely with each other, yet are sufficiently distinct for us to consider separately.

1. *Responsibility to the Church Workers.* The fact that laymen employ men and women to do church work for them does not free those laymen from obligations to the workers, other than paying and housing them. The layman should be loyal to the workers that he, in company with others, has chosen to work with him. This loyalty is not merely a per-

sonal one, because the worker is a special friend, but is well described by the apostle Paul when he exhorts the Thessalonians "to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake." Such loyalty should by no means be a blind reverence in spite of faults, but should be of such a nature that, so long as a pastor, evangelist or Biblewoman is faithfully discharging his or her duty, it can be done in the full assurance that the laymen of the church are wholeheartedly back of all the activities of the church, with no jealousies in the background.

While many failures of church workers are due to lack of earnestness on their own part, yet there is no doubt that the layman is responsible for much half-hearted work because of lack of his moral and spiritual support of the workers. The layman must feel that he has the duty of helpfully cooperating with the workers, so that all plans initiated will be carried out in such a way as to win the respect of the community for the worker, and consequently for the Church and for Christianity.



2. *Responsibility to his own Local Church.* Here again we find it hard to surpass the wisdom and discernment of the duties of the members of a church to each other as seen by the apostle Peter, for he urged the Christians to "be likeminded, compassionate, loving as brethren, tenderhearted, humble-minded," and zealous of good works. Truly, man's ways do not greatly change, and laymen then were much as laymen today. Paul had the same advice to give: "See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all."

Mutual cooperation and unselfish forbearance are still the *sine qua non* of the life of the Christian who will honor his Lord, and accomplish his duty to the Church which he calls his own. Probably the greatest hindrance to the progress of the Church today, not only in Korea, but everywhere, is the lack of these same things in the life of the average Christian, layman or otherwise. It would seem that more stress laid on such essentials would do infinitely more to build up a vigorous Church than over-emphasis on fine points of doctrine and differences of creed, which all too often but foster a pride that we are not as others are.

After all, is it not the really essential thing for any layman, east or west, to know that through the merits of Jesus Christ he has been able to enter into abundant life, and, knowing that, that it is his duty, nay, his glorious privilege, to so practise the truths that the Master and His disciples taught and lived, that he and his Church will be living examples of Christian brotherliness, forbearance, cooperation and chastity of life? "By their fruits ye shall know them," and the layman has a great responsibility every day of his life.

The layman has a responsibility to build up his Church. In another paper we shall hear of his part in securing new believers. Briefly stated the only permanent way is just that stated above, and there is no other way. So fill a man's heart with loyalty to his church

and his pastor, and with goodwill to his fellow-men, and he will inevitably bring in others to share with him that abundance of life that is the result of a heart so closely linked to the Master. The lack of this is the greatest weakness in the Church of today.

3. *Responsibility to the Whole Church.* Did you ever hear a church member pray and not get beyond his own little group, not even thinking of the non-Christians next door? More broadminded was the man who prayed for the Christians from Wonsan to Kando, but he could stand a little stretching of his mind, too. A layman has a duty to be interested, vitally so, in the Church beyond his own acquaintance. No doubt the leaders are to blame for much of this narrowness, but all should get clear of it. This makes one of the strongest arguments for the wider circulation of the church paper, for in it, when rightly edited, the readers get in touch with other distant churches, with other denominations, with the world outside their own country, and so get interests that become worldwide.

We shall hear also about classwork, but one thing that should not be neglected there is the giving to our Christian laymen a proper perspective of the growth of the Church, its errors and its successes, and thus ground him in the sure knowledge of its weakness and its strength, so that he will not be carried away with every new or reburnished idea that comes along. Such a background will also make him able to state the case for his belief in a convincing fashion to others, and so make him a real factor in the building up of the Church in his own land.

4. *Responsibility to His Community.* Broadminded though a man may be, and fair and charitable to others, and worldwide in his vision, yet if he does not feel that he, as a Christian, has a responsibility to the community around him, sunk in evil and without hope, then he has not read aright the parable of the Good Samaritan. The Christian layman has a responsibility, along with others, for so living the Christian life that he will reveal it



## THE LAYMAN'S RESPONSIBILITY AND NEEDS

as an indispensable factor in the building up of a community that is striving to meet the problems of life in a hopeful way. Hope is an essential to an unwavering perseverance in good things, and where is there a hope to compare with that found in the teachings of, and the life engendered by, our Master?

These responsibilities are great, but the layman does not carry them alone. They are the responsibilities of all Christians, layman or not, and all must work together to fulfil them.

### The Layman's Needs

Already you have them in mind, for they grow naturally out of what has been said. To bring them into some form that will crystalize them, they are five in number.

1. *The Need for Instruction.* Here the church worker has a grave responsibility, for the layman needs instruction, not only in beliefs, but in Christian principles, and in the practical application of the same to his daily life. One feels that a good deal of the teaching given in many of our churches is "other-worldly," not in the sense of being highly spiritual, but in the sense that it deals with a past age, with which our lives can have but little concern. Unless what Moses did or what Paul taught can be related in a real way to our present-day problems of living the study of them is not reaching its highest value. The teaching of the layman needs to have more of an application to everyday problems, so that it will make it more possible for him to meet the difficulties of his own life in a Christian way, and that will enable him to practise the fruits of the Spirit in all his relations to his fellowmen.

2. *The Need for Inspiration.* Knowledge alone, however profound, or however based on an awareness of the pitfalls into which the ancient Church fell, will not suffice. Zeal must be there, too, and inspiration comes from hearing wise words spoken, from the study of the best things, from reading wisely chosen, and from the example of the leaders in the Church. Here is a sheaf of needs that will

tax our utmost endeavors to supply, but there is no other way of maintaining that enthusiasm that will mean the holding of the rank and file of the Christian multitude within the fold of the glorious Christ.

3. *The Need for Guidance.* In thinking of the average layman there seem to be four things in which guidance is needed. First, in the choosing of objectives for work in the organizations of the Church. Recently some young people were heard to offer as an excuse for not attending a Christian Endeavor Union, that the Union had no object before it, but was simply a hearing of reports, election of officers, and then off home again after spending time and money. With proper guidance from the right quarter such gatherings could be of immense value, and so it is with other phases of the work.

Then the layman needs to be guided in living a well-rounded life that will breathe goodwill in all his acts. Only a full grasp of the Gospel message will enable him to do this.

He needs guidance also in presenting Christianity to others in an active way, and lastly in so using the great truths that he has learned that he can cooperate with others to make the whole of life in his village or community more livable, more happy, and more free from troubles, misunderstandings and pain.

Such guidance is not easy to give, nor can it be done in a week or in a year. It is a lifetime task, and calls for the bravest of hearts and the firmest of wills for its accomplishment.

4. *The Need for a Spirit of Cooperation.* This has already been stressed, but it is essential and cannot be acquired without long training. The Korean Church is well on its way to bring a permanent factor in the life of the Korean people, but the greatest lack is perhaps that very absence of a spirit of cooperation that desires to see the plans of others succeed, if so be that in some way the whole Church may advance towards the full coming of the Kingdom. "Peace on earth, good will toward men" were words chosen



from a depth of experience of man's weakness. They are the things that Christ came to proclaim, and they are the things man most needs today.

5. *The Need of a Broadened Outlook.* This, too, has been spoken of, but is a vital need if the layman is to meet his responsibilities. In these days when mountain villages know of events on the other side of the world within a few days or hours of their occurrence, it is no time for the Christian Church to be content with having its members think in terms of their own village only, so far as the Church is concerned. The layman must be led to see that he has vital interests beyond his own home group: that he will be helped by active

participation in broader talks that will take his interests out to the community, out to other peoples; that in recognizing Christianity as a universal thing he is getting at the root of the matter and is a part of a great movement.

What layman can attain to this height of responsibility, or have these great needs fulfilled? This is the glory of our religion, that it sets goals that are apparently unattainable, yet at the same time gives inspiration and power to work towards the attainment of those aims. Laymen and workers together must face towards this common end, and work in likemindedness for the common good of all.

## The Layman's Home

MRS. C. F. BERNHEISEL

**L**ET ME ASSURE you that this subject does not refer at all to the report of the Laymen's Commission but to the homes of the Laymen of the churches in Korea or in other words to the Christian homes scattered all over this land.

In considering the subject let us think first of the homes as they are, second of the homes we would wish to see, and third of methods or plans by which these homes can be improved.

It has doubtless been the pleasure of all of us to visit in comfortable and attractive homes of our Korean friends both in the cities and country. A friend said recently that the first requisite for a clean home is a clean heart. We may all have in mind homes of Korean friends where there are happy family relationships and from which there is an influence for good going out to others. We have all seen improvement in the personal appearance of women and men after they became Christians and doubtless there is some improvement in many homes, but there are many who have not yet caught the vision of what a Christian home may be in the way of orderliness, sanitation,

comfort, and helpful relationships, thus strengthening the spiritual life and forming an example to non-Christians. We may go in to homes in the city and country and find the people living a good deal as they have for years and years. We go to the country for a week's class and may stay in a home where the pigs, cow and chickens and donkey are very close neighbors. Rooms have little light and no means of ventilation and no privacy. Unless we go to the country, or visit homes in the cities, we know very little about the homes and needs of Christian friends nor can we give them the sympathy and help they should have.

Have you had the experience of a dear Korean woman coming into your home during the time a class is in session and saying, "Is Heaven anything like this?" This gives one a longing to help this good sister to make her home a more comfortable place in which to live.

Let us consider the second point—What kind of homes do we wish our Christians to have? Sometimes we see those who have the means changing from the ordinary



Korean style and building and arranging for more light, fresh air and more sanitary conditions and we rejoice, but have we ever had the vision of how the average Korean home built of mud and having a thatched roof could be changed to be more comfortable? Cleanliness is next to godliness we have heard and I believe we should help our Korean friends to know that a clean heart should be followed by cleanliness in ways of living, and I believe a *clean* mud house with a thatched roof is possible. Means for ventilation and more light could be arranged. The door yards could be made more sanitary by having the animals not quite so close and other objectionable things removed and a few flowers planted here and there. Inside the house the kitchen needs many reforms. The mothers need to know how to give better care to the children and to the sick ones. I would not dwell too much on the material things, for a truly happy and helpful home is one where parents and children meet for family prayers and the children are taught to sing hymns, to pray, to memorize Scripture and have the Bible stories told. The older children and grown-ups should follow a plan for daily Bible reading. Those who are able to read should be encouraged to help those of the family who cannot and, if the pocket book permits, a new book purchased now and then, books for the children and grown-ups. If the Bible correspondence course could be followed out in many more of the Christian homes what a help it would be for individuals and church work.

Koreans are so fond of music and musical instruments are found in a few homes and give much pleasure. This should be encouraged. The Christian home should stand as an example in every way possible among other homes.

As we think of the extreme poverty of many of the people, all this may seem somewhat visionary, but I believe much improvement is possible with the people using only the things which they now have, if only they are willing to make the effort and could have in-

struction and help. The children might be encouraged to have their own little patch of ground to care for and raise what they can, and it might be possible, if instruction were given, to do some handicraft work in the homes during the winter months.

Sabbath observance should be taught to the children and examples in this respect given by the older members of the family. Each member of a Christian family should realize his and her responsibility for carrying on the church work and should take a real interest in the care of the church building and grounds. The children should work to bring in new children to the Sabbath School just as mother and father should feel their responsibility for preaching the Word to unbelieving neighbors and relatives.

And now we come to the third point as to how these reforms are to be accomplished. All through the years we have put the emphasis on evangelism and Bible study. These should be kept first in our missionary program, but has not the time come not to change our program in this respect but to add more instruction and help in the care of homes and make those homes stand out as examples in the cities and country villages?

Men and women must work together. The brunt of the work often falls to the woman. I have in mind an elder's wife whom I watched during a week's class. She was a bright woman but had never had a chance. She cooked the food, cared for the children, got up early and fed the cows and pigs, and waited on her husband who seemed to be doing nothing but to look well dressed. She also studied in the class, taught in Sunday school and was president of the Missionary Society. A church elder should show his neighbors that in a Christian home the man could do his part.

After being asked to prepare this paper and after giving some thought to it, I picked up the August number of the "KOREA MISSION FIELD" and read Dr. Helen Kim's very interesting article on what Ewha Students have been doing toward helping their Korean sis-



ters. From the results obtained it would seem as though this plan of work, continued and enlarged upon, would bring excellent results and why shouldn't our older Academy students do similar work?

The courses given in the Domestic Science departments of our Academies are doubtless proving a help but if some plans could be arranged by which the students could go out and give practical demonstrations of instruction received, would it not be a help? The plan of work being carried on in the Syenchun Girls' School is counting much for better homes. The Baby Clinic work, talks given in mothers' meetings, in connection with the Kindergartens, and talks given by nurses to women of our city churches are all a help, but this work should be extended to the country churches also.

The field for work for district nurses is still wide open if only there were more workers and more money to carry on this work.

The Institutes held for farmers are helping in the improvement of people of the rural districts and Dr. Kagawa's plans in Japan might be looked into and something learned. It was our pleasure this summer to meet him while at work in training some of his helpers.

I believe that certain short courses in home making and improvement should be given in our seminaries, colleges, boys' and girls' Academies, Bible Schools and Bible Institutes, and talks should be given in classes for women and men. The men need these talks just as much as the women as to what their part is in the making of a home. Talks given in churches now and then as to what a Christian home should be, would bring instruction to many who perhaps would not receive it in any other way.

As I read Dr. Helen Kim's article, I wondered if the students who found so much joy in helping their Korean sisters when visited now

and then, would not be willing, perhaps after graduation, to go to villages and start model homes. A model home in a village or in a section of a city would help so much.

Again I would not put too much emphasis on material things. A Christian home where mother and father and children love each other and study the Bible together and endeavor to be mutually helpful and to preach and teach the Word to neighbors, not only by words but also by example, is like a city that is set on a hill and cannot be hidden but will be a help to many.

Let us, as missionaries, make our homes the examples they should be. Are we having our family prayers? Are we having prayers with our servants? Are we sharing our homes with Korean friends? Are we interested in the homes of our servants and others close to us and helping to make them more comfortable? Are we sharing our Korean and English books, papers and magazines with our Korean friends? Are we giving out seeds and plants from our gardens to help beautify other homes?

A missionary returned from furlough. She had secured some money to freshen up her home, and papering and painting were in progress, when this missionary suddenly thought—what about Kim Sabang's house? She asked if some simple improvements were desired and Kim Sabang's wife was sent to pick out some pretty wall paper for her very own self, and the result was that the missionary family enjoyed their freshened up house all the more because Kim Sabang's house was freshened up also.

The preaching and teaching of the Word, the work in the hospitals and the teaching in the schools occupy most of the time of missionaries, but can we not in connection with this work think more of the Christian homes and do all we can to help in their improvement making them useful instruments and examples in their own communities?



# Preparation and Distribution of Sermonic Material for Laymen

C. A. CLARK, PH. D., D. D.



SUPPOSE that every person in this audience who has ever taken a formal course in Homiletics has been told not to use sermon outlines made by others, or any other sorts of predigested sermon materials. The reasons usually given for the warning are :

1. Because it is not ethical to use materials created by others.

2. One gets accustomed to using mental crutches and never learns to walk on his own feet.

3. That it is almost impossible for one person to take the materials of another and make them really live unless, in taking them, he puts into their further preparation practically as much energy as he would use in creating a new sermon of his own.

We all know that these objections do not apply, at least completely, in the cases which we have under consideration. Our laymen leaders have not the education or training or available literary tools for creating worth while sermons for themselves, and we must supply them with materials if they are to feed their people. They are the only available leaders in their towns. No ethical problems are involved in their using what we can give them. As to the second warning, it also does not apply because these are not professional leaders. The majority of them never could become very skillful in creating new sermons. Professional leaders, men and women, trained in our schools and seminaries and institutes, will more and more take over the main burden of preaching. The temporary help which we can give to our laymen leaders will carry them through our present emergency. Then, too, we learn by doing, and may learn to preach by preaching as well as by learning scientific rules of homiletics, and our laymen

leaders in handling borrowed materials may learn to be creative.

As to the third objection, the difficulty of making borrowed materials live, I think that our main problem in supplying ready made material is there. Many of our leaders are such natural orators that this objection may not apply as much as it would with American leaders, but it is still a vital difficulty. We have all heard of the old fashioned Sunday School teachers who used to teach by reading off the things which they found in their teacher's quarterly, taking everything as it came in the most wooden, unintelligent way. Even though we supply materials of wonderful value, we have somehow to make our leaders themselves do further work on those materials; assimilating them before they can pass them on as living messages that will instruct and inspire their people.

I suppose that everyone present feels that we should help our laymen leaders, as far as possible, and no doubt in the discussion period to follow we shall hear of practical ways in which various people have been doing this. To start that discussion, I want to suggest briefly seven ways in which I think we may at least make a beginning of this work.

1. Preach clearcut, live sermons whenever we preach in Korean.

This may seem to be an odd suggestion, but I firmly believe that it is the most practical, possible way to supply materials to our laymen which they can pass on at once with a minimum of effort and a maximum of good results direct to their people. I suppose that most of us have in our libraries one or more books containing printed outlines of sermons by famous men. The C. L. S. has about ten such books in print in Korean. Most of us have at one time or another in times of



stress tried to take up one of those outlines to use in an address, and we have found the material dead and inert. On the other hand, most of us have heard oral sermons which just fitted into our own thinking, and which, if we so desired, we could reproduce almost completely at once without having written down one word of the outline. The talk has come living into our minds and we can pass it on as a living, vital thing.

I was in Chefoo in 1906 and heard old Dr. Calvin Mateer making a talk to a group of missionaries. He said, "It is my experience that the average missionary, when he preaches in English, really exercises himself to produce a talk that is worth while, but, as to their sermons in Chinese, I have heard some very, very indifferent discourses". I think that what he said is equally true of Korea. Perhaps we might begin our discussion today with a short season of confession, each of us confessing in regard to some of the "very indifferent sermons" which he has preached in Korean.

The liveliest of our laymen leaders are always seeking for striking materials for addresses. When certain missionaries speak, you will see numbers of people in the audience with pencil and paper catching their outline and living it as they take it in. That material goes direct to the churches and requires relatively little effort on the part of our leaders to make it usable. Our great opportunity of sending out this material is at and through the Bible Classes where we gather in and touch all of the leaders. Wholly apart from the study hours, in a week's Class there are at least seven chapel talks and seven evening addresses. If those meeting in such gatherings would spend a little extra time in making their outlines clear and vivid and their illustrations striking, and if the Class could understand that the members were free to use those materials in their churches when they returned home, those fourteen talks might be multiplied to fifty or a hundred times that number and the Class speakers would speak directly to all of the

people of the Station's territory. I would like to commend this sort of material, then, as the most practical and immediately available possible.

**2. Teach Bible Class courses with a view to making them immediately available for passing on in sermons.**

Year by year we gather into our Bible Classes throughout the country practically half of the entire enrolled adherentage of our churches, and, in each of these week long Classes, we have time to create an atmosphere of prayer and expectancy which we cannot get in any of the shorter service periods through the year. I suppose that there are very few if any of our laymen leaders who do not attend at least one Class each year. The traditional way of teaching a book in a Bible Classes is, I believe, to take it up commentary-fashion, and give facts about its date, authorship, general circumstances, divisions and then a verse by verse exegesis. We've been doing that sort of thing for thirty years and no doubt it used to be the best way, and perhaps it still is for new believers, but for those who are church leaders and who have themselves taught in such Classes, it would seem as though we might change our plan with profit.

For several years past, in our seminary, I have been giving various courses to our postgraduate men on the use of the Old Testament, particularly, in preaching. Sometimes, in giving the course, I have taken a series of books with one book-study sermon on each; sometimes I have taken a single book and have had the men divide the materials so as to make a series of sermons on the one book. It is quite possible, also, to work out a series of topical studies from a single book, or a series of character studies running through a number of books. One of the commonest criticisms that we hear of our Bible Classes in recent years is that they keep studying the Bible in the same old way and the same old books so that it has become an old story and not very interesting to some of the older



## PREPARATION AND DISTRIBUTION OF SERMONIC MATERIAL FOR LAYMEN

Christians. This last winter in our big Class in Pyengyang, they dropped the separate classes and simply had a great combined convention with two or three prominent speakers each giving one address a day. The new plan was all right for a year, but I believe that it will be a calamity to the Church if it gives up the old plan of teaching by classes. I believe that we can recover the old joy in the classes if we will change our method of teaching, making the study a search for materials which the pupils can put to immediate practical use.

### **3. Make more use of the courses given by the Sunday School Associations for furnishing materials for preaching by laymen.**

All preaching is of necessity teaching to some extent. If we can get our leaders to attend the various Sunday School Institutes and take their various courses, and learn to teach, they will at the same time be learning somewhat how to preach.

### **4. Make our leaders acquainted with the sermon materials that we already have in print.**

The Christian Literature Society now has on its lists 24 books of sermons and addresses. Many of those books have as many as a hundred different sermon outlines. One, I believe, has five hundred. There is no reason why we should produce new materials until at least a beginning has been made in using these books. It is true that these materials are more or less inert and that our leaders will have to do a lot of work on them before the outlines come alive so as to be usable, but that is more or less true of any materials which we present to them in printed or mimeograph form.

The Theological World, published by the M. E. Seminary in Seoul, and the Theological Review, published by the Presbyterian Seminary in Pyengyang, each have in every issue quantities of the best sermonic materials that the editors can select, and most of it is newly created and fitting to our present situation.

Every church in the country should have at least one or both of these, and the Christian Messenger also since it has much material that can be made available.

### **5. Show our leaders how to vitalize the materials in other more general books already in Korean.**

Our C. L. S. now has upon its lists some six hundred or more Korean books. It is appalling how little our church leaders know about them. Very few of our church leaders have ever seen as many as fifty of those six hundred books. I suppose that we have in the eight recognized bookstores in Pyengyang City about as large a display of C. L. S. books as will be found in any place in the country outside of Seoul, yet I found a year ago upon investigation that, with the exception of one store, the others had not over 30 sorts apiece, and the store that did have 200 kinds had them hidden away so that you could not find them without a search warrant.

If our leaders are going to make sermons, not merely for one occasion but for all occasions, they must have the literary tools for doing it. The C. L. S. already has hundreds of those books available. If we could take the time in every one of our Bible Classes to give a lecture upon some twenty or so kinds of books, we could do about as much in supplying materials to our leaders as in any way of which I know.

We thought that our seminary students in Pyengyang were pretty well acquainted with the available books, and that they were getting the books which they ought to have from the city stores, yet when we opened a store in the seminary in February and showed all of the kinds of books which the C. L. S. carries, we sold ₩600 worth of books in four months.

### **6. Old Sunday School Lesson books and Christian Endeavor Topic books.**

As to actual practical materials available for helping laymen leaders with their preaching, I would like to commend the old used lesson books of the Sunday School for past years.



The C. L. S. has on hand the senior lessons on the Gospel of John and those on Exodus prepared several years ago and not used in many of the churches. It also has some ten varieties of the graded lessons. Any layman leader who knows even a little about getting up a discourse, could work up one very easily by using the materials in one of those lessons. The exegesis is given there in every case, and the prominent points. The summary at the end in many cases could be used just as it is as the outline of the sermon, and the total material in every case would be rich in suggestion.

The topic books made out in Korean by the Christian Endeavor contain for each week's meeting a general subject and then, for each day, a sub-topic fitting in with the general topic. For a number of years I have bought enough of these books to give one to each of my forty country churches. In many cases, the sub-topics at once form sub-heads for a sermon on the main topic and the Scripture references given make rich material for illustrations.

#### 7. Short Courses in Homiletics.

All of the other six sorts of materials which I have mentioned so far are emergency materials to be used until such a time as the leaders are able to create worth while materials for themselves. I believe that we are doing very badly by our leaders, however, if we do not go beyond that and actually teach them the principles of sermon making in short courses in our Classes and Bible Institutes.

It may be immodest for me to mention a book prepared by myself, but I will do so as it may be of help in this connection. Two years ago I published a new edition in very easy Mixed Script of my 400 page book on Homiletics. We were able to get such a good price at the printers that we are selling it for only 80 sen retail. In creating the book, I first made out my whole manuscript in English, including everything that I have been able to collect or learn in 25 years of teaching

the subject in our seminary! I have had sixteen copies of that manuscript made in English and have sent one to nearly every Presbyterian station in the country. Along with the English book I sent an outline suggestion of a twenty hour course that might be culled out from that book, or a ten hour course which could be taught in any Bible Class. The students would buy the book, study with the teachers for as many hours as might be possible and then take the Korean book home with them and study the rest by themselves. If anyone cares to try to conduct such a course and wishes any suggestions as to method beyond what they find in the book, I shall be glad to answer letters or give any suggestions desired that have come out of my own experience. Spoon feeding of predigested materials was necessary twenty years ago, and it is somewhat necessary in the back country still, but if we are to have a Church that will stand on its own feet, we must give homiletic instruction.

I have not tried to make this paper exhaustive. I know of experiments being made with the furnishing of materials in various parts of the country. I have not mentioned them as I felt that it was better for those concerned to explain for themselves. I have mentioned those seven possible ways of helping and hope that those present will bring out in the discussion faults in these suggestions or information about other and better plans.


#### A Model D. V. B. S.

Our frontispiece this month portrays a remarkable Daily Vacation Bible School for boys and girls which ran for three weeks in August under the auspices of the Yongdong Presbyterian Church, Seoul. The enrollment numbered 752 pupils and there were 32 voluntary teachers. The church itself could not supply suitable accommodation but the Kyungsin Boys' High School, close by, was gladly made available and that building is to be seen in the picture as the background to a very striking group of D. V. B. S. students.



# The Layman's Part in Securing and Training New Believers

D. A. SWICORD

S I UNDERSTAND the meaning of the word layman, it designates a non-professional or untrained workman in any branch of service. The idea conveyed in the subject assigned, I take it then, is those outside the ordained ministry. At any rate I shall try to deal with it in that light and to suggest some ways for stimulating lay preaching.

Personal work, house party evangelism, personal evangelism, individual or lay preaching are but modern terms for a very old and most vital thing in Christianity. The Founder and Head has given us splendid examples in this, the very finest of fine arts, by His methods. First, in securing His disciples. They were hand-picked men, selected by the simple words, "Follow Me." Second, in His work generally. To the woman at the well He was the unique instrument in making her desire that which she had no taste for—namely spiritual drink. To Zacchaeus, the simple command "Come down, today salvation is come to thy house." The Master's direction was "Lift up your eyes upon the fields that are white already unto harvest; but the laborers are few."

So with these examples in His work and the field before our eyes may we not prospect to see what the layman can do in securing and training new believers?

## Where Shall I Work?

"Father, where shall I work today?"  
And my love flowed warm and free.  
Then he pointed me out a tiny spot  
And said, "Tend that for me."  
I answered quickly, "Oh, no, not that!  
Why, no one would ever see,  
No matter how well my work was done.  
Not that little place for me!"  
And the word He spoke, it was not stern,  
He answered me tenderly;

"Ah, little one, search that heart of thine,  
Are thou working for them or me?  
Nazareth was but a little place,  
And so was Galilee!"

## I. Securing New Believers

Preaching personally, or every Christian a preacher, a testimony maker, was one of the greatest dynamics in the early Christian Church and when exercised has proved so to be through all its history. Any Church that has lost the art is a dead Church and needs the resurrecting power of every layman filled with the Holy Spirit, making testimony of the power of the Gospel unto Salvation.

We have been, are now, and from all visible indications intend to continue, working through a cumbersome machine or organization inside the Church. Sometimes this machinery hinders the individual instead of stimulating and thrilling one with the great joy of Salvation. Sustained by the fact that in the Gospel there is the only hope of spiritual life for a lost world, we are compelled to testify or make witness before all people of the greatest news of any age, "JESUS SAVES."

As a substitute we must be ground through the mill and become professional before we are fit timber for this great work, with privileges of evangelizing or personally preaching, testifying of God's power to save from sin. This has a deadening effect upon the Kingdom's progress and should not be so. The Samaritan woman's action was immediate, her method also was simple, "Come see a man." Is not the same true with any one thrilled through being brought from death to life by God's power of Jesus' blood?

Now take a glance at our Korean Church. Her fame has gone to the ends of the earth as to her lay preachers or personal workers. But a closer study of the more carefully



organized, older and tried Church will dis-appoint most of us. Instead of an enthused body of personal workers we will most likely find one or two local and lay workers, and a helper or a pastor that is expected to do this work, for two reasons. First, because they are paid by the church and second, because they are trained in the art of working. In my own field the method of visiting personally or of every member working in the church, is much out of date; it has become more so in the past few years and still more so among the women. Nowadays a helper or pastor feels that he cannot work without a professional woman evangelist. For this failure or breakdown in lay work I would blame somewhat the mission professional worker. The spirit of letting professional or paid workers (whether mission or church) do the work instead of voluntary lay members is most deadening to a vital enthusiastic program for lay preaching.

The average new Christian, in any place, is untrained and inexperienced in the Lord's work. The Korean new Christian is no better prepared in this respect than those in our own lands. Naturally this new untrained, untried, potential worker in God's Kingdom is fertile soil for the devil's working field, and any impulse or desire to work is readily distracted with the result of a new worker being stopped, blocking the Kingdom's program.

## II. The Laymen's Work

Don't misunderstand me! I would not do away with our machinery or the trained worker. But they may be and sometimes are a hindrance to a thorough stimulating of every member in every church to working faithfully and enthusiastically for the establishment of God's Kingdom in the earth.

England expects that every man will do his duty; what does the Church of the living God say? I believe God has a work and a place for every member of His Kingdom; we all have gifts differing, we are all members of the same body.

It was my objective in the homeland to

challenge every member of my church to find some work in the church and seek thus to lead them into some activity. We actually accomplished this object in one church, every member had a work to do, so it can be done.

First.—As I see it the lay worker's greatest and first work is that of bringing men to Christ. The question may fitly be asked here, what part are the laymen taking now in Korea? The first ready answer is, not enough! Phillip first found Nathaniel, and the Samaritan woman left her water pot and went away unto her people. (John 4:28.) Cornelius had friends, relatives, and family in his house—waiting for the messenger whom the Lord had sent. The Phillipian jailor had his household baptized that same night when Paul had told them of his Saviour, who became theirs. These are all outstanding examples of untrained men working immediately upon being saved. Should Korea be content with any less objective than the whole body of believers being actively engaged in the business of bringing people to Christ? What if every man were on fire with God's spirit carrying a message that Jesus is the Saviour?

The latent ability of the great untrained mass of Christian laymen in the earth, and more to the point in Korea, is the greatest challenge to any mission body that I know.

Second,—The layman is to take the secular table-serving of material affairs from the shoulders of the professional worker so that the spiritual work might increase. The burden of believers supporting the Church should be on the shoulders of the laymen. The burden of supporting and financing the work has not been stressed enough upon the lay body of the Korean Church. Where forcefully put upon their hearts they have bravely responded. A layman in business for the glory of God, witnessing to the Gospel in his daily life, is certainly not too small an ideal to set for Korea.



## II. Training the Laymen

The laymen must be trained! The greatest teacher is the Holy Spirit. God, by His servants through the Holy Spirit, does accomplish His purpose with His people and even with His foes. Thus we need first a Spirit-filled ministry of professional workers. "Like priest, like people." Any minister whose life is aglow with the Divine presence of God will thrill a church or group to work with him to accomplish that which he is most interested in. Then we might ask, what are we most interested in? Jesus said, "My meat is to do the will of Him that sent me and to finish His work (John 4:27). Could there be a greater work than that of training men to lead men to Christ? That was what Jesus was doing when He said this.

I want to commend anew the Sabbath School as the proper place and suitable machinery to train laymen, both new and old, in the fine arts of working for God. But we must first confess that there is at present both in Korea and America the sore lack of a thorough evangelistic flavor or spirit of witnessing in the Sabbath School. Why should this be? May I offer the Sabbath school as the best agent or instrument known in the Church today to perfect every member working to bring people to Christ. It can be done, try it out!

Here you have small groups divided according to ages, temperment, ability, etc. with a leader whose spiritual service it should be to lead. But in these modern days we have become entangled with so much educational machinery, psychology, etc., that oftentimes we have forgotten our objective and lost our focus. I ask again, what is the objective of the Church? The greatest contribution, in my Christian experience, was made by two godly women who taught me as a boy in Sabbath School. What if every Sabbath School brought every member of the Church into the school and every member of this school was set on fire making witness to the power of God to save from sin. The Holy Spirit mould-

ed the Church at Jerusalem in that way. The Jerusalem Church was a body of testimony makers; this witness bearing came through the gift of the Holy Spirit and it is testified of them by their enemies that they filled Jerusalem with their doctrine. (Acts 5:22.)

These testimony makers were men untrained, but filled with the Holy Spirit. This Church was a spiritual body seeking to accomplish a spiritual task. The officers were spirit-filled men with wisdom doing table-service inside the Church so as to let the spiritual service of the ministry of the Word increase.

The great task of the ministry, of course, is to train, teach and feed this flock of laymen. It was once said of the Southern Presbyterian Church that if the eldership had been properly used, the Gospel would have thoroughly penetrated the Southern states. Woe unto us as a Mission if it is ever said, "If the laymen of Korea had been properly trained" the gospel would have taken thorough root. But let us force the issue. It has long since been the custom in the homeland for only the minister or paid worker to work in spiritual things in the church. Indeed and what in the church is there but a spiritual service? Your spiritual service is the burden of being witnesses unto the ends of the earth; yet many other works have entered in the Church.

What can we hope unless we break loose into the business of seeing to it that the laymen have work and lead them into doing it. What greater peril could come to the Korean, or any Church, than to have her lay members with a misguided prospect of their spiritual service. The laymen's part is the greatest part in bringing new Christians into the Church and *their ability to train has not yet been tapped*. So let us force this field—white unto the harvest and with laborers few.

"The Word must be borne by men  
And I think the shining ones marvel much,  
As they gaze from the world above  
To see how slowly we spread the news  
Of that sacrifice of love."



# Training Laymen through Classes

W. A. NOBLE, PH. D.



SINCE LARGE AREAS of our Church work in Korea have adopted plans for training laymen for special ends through special methods, it is fitting that these purposes, plans and methods should come before the Federal Council for its review, criticism and suggestions.

## The Need

The need of such special intensive training of laymen arises from the fact that frequently a pastor will have the care of several churches. They number from two to as many as fifteen. It is obvious that no pastor possesses the physical ability to serve so many congregations successfully, and a fact also proved by decades of experience. Repeated attempts to introduce and carry through programs for expansion have almost uniformly failed in such areas. Growth of such churches have been slow and frequently the maintenance of the *status quo* has been very difficult.

Again, there are world elements at work in this land that endanger the life of the Church and therefore there is the demand for a militant church membership as never before. Without making a pronouncement upon the question of communism, the atheistic type that is crowding in from the north presents a peril that it would be foolish to ignore.

Professional Christian leadership alone will no more stem that rising tide than will formally enacted laws, or military forces. Ideas are changed by ideas only, character is transformed by contact with transformed character, unmoral and immoral forces are overcome by aggressive moral forces alone, and racial evils, as shown in history, are overcome and eliminated by a spiritually conscious militant Church, and not by professional Christian leadership alone, however highly taught and efficient such leadership may be.

The plans that have been adopted for the intensive training of laymen do not include the immediate training of the whole body of laymen of our Church. That would be an impracticable task at this time. The institutes to be held during fall and winter will be made up of only such laymen as take the place of the pastor during the pastor's absence, which will usually mean one man from each church. The development of other lay leaders will depend largely on the future activities of these specially trained men. We do not think it desirable to organize institutes with too large membership. In our judgment fifty is a large number, the more so that this does not contemplate taking the place in any sense of the usual Bible Training Class work and Bible Institutes.

## Subjects to be Taught

The course of study will be concentrated upon practical methods of doing sub-pastoral work, that which is usually known in the Seminary as Pastoral Theology; since, in the absence of the pastor, his work falls on the shoulders of these lay workers, the teaching of this subject in these institutes should be very near that which would be taught the man who looks forward to being ordained. Ritualistic forms and certain methods of disciplinary applications, which belong exclusively to the office of the ordained minister, may at this time be disregarded.

In the three institutes in which I have planned to take part this fall and winter, in addition to the material named above, will be John's Gospel and the Acts of the Apostles, constituting three main subjects. In the class that will unite the Districts of Suwon and Ichon this autumn, the former subject will be divided into two parts, so that there will be only four classes held each day or possibly five of forty-five minutes each. Time will be given for preparatory study and for constant reviews.



## TRAINING LAYMEN THROUGH CLASSES

Perhaps the most difficult subject is to teach the laymen how to properly conduct the Sabbath morning and evening church services. As he stands in the pulpit he is to all intents and purposes the preacher. On him rests the responsibility of revealing God to men. Even highly trained, consecrated preachers too frequently fail in this task of making God known to others. Mainly because of this imperfect leadership many members of our congregations evaluate the congregational worship little above ancient forms of religious superstition.

The gathering of sermon material, its arrangement and delivery, should be a part of this source.

How many of our pastors even, know how to properly conduct a prayer meeting service? Under the present methods in most of our churches we have no prayer meetings. The Wednesday evening meeting is a preaching service and the result is that in most churches our people have very little opportunity to express their Christian faith in any public gathering. In these classes which we are planning the leading laymen are to be taught how to make vital the spirit of worship through the Wednesday night prayer meeting.

Another major need which we hope to meet is the knowledge necessary to do personal work, the technique of leading men and women to Christ. How many people do we see lifting the hand or standing up at the invitation of a pastor during the usual church services, and especially during a revival, to indicate their sincere desire to become Christians, but whose faces we never see again? The laymen who serve as subpastors must be taught how to lead these earnest people to a knowledge of God and into lives of righteousness. It is astonishing to find the number of our Church following, and even of our leaders, who know nothing of the new birth as taught in the third chapter of John's Gospel! It will be a great achievement to so teach the lay leaders that they will expect the immediate transformation of the man whom they are try-

ing to lead to Christ.

While a great deal of work has been done by our Sunday School organization, and the Church as a whole has benefited thereby, yet a visit to a country Sunday School is often heart-breaking. Each lay leader of whom we are speaking must be taught how, not only to stand before a Sunday School and present the facts of the Sabbath lesson, but must learn how to organize the various elements of the Sunday School, train teachers, accommodate himself to the mind and experience of the youth and the adult, and learn how to make the object of his labors the matter of character building.

He must be taught how to relate himself to young people's societies, so as to inspire Church loyalty and to create in these groups the spirit of evangelism; how not only to direct the youth in the ways of truth, but to so lead them that they will themselves seek the truth. This I say is one of the vital objects of our institutes for laymen.

Another matter of no small importance is to teach these lay leaders how to carry the Gospel to non-Christian communities by making the whole Church an evangelistic force. Many of the older missionaries sitting here today will recall that in the early years we had almost no workers except those local believers who came into the Church with no practical training and little knowledge but who were self reliant, spiritually minded and conducted the affairs of the Church with astonishing devotion and energy. In those days the year-round revival was the normal life of the Church. There is more than one reason why this spirit cooled down and much of it was lost, but one reason was that when later the professional leader, the ordained pastor and the trained Bible-woman, took charge of the local church these workers deferred to them, so that they themselves ceased to take the initiative, and finally they grew to depend upon the visits of the experienced paid workers almost entirely. During the absence of the pastor and the Bible-woman, therefore,



the work of the Church, in the main, is a perfunctory service. Our problem is to re-instill the spirit that obtained in those days and plant in the heart and mind of these workers a greatly enlarged knowledge of how to do their task.

In these institute studies the village community service should not be neglected. In the initial period as now planned emphasis will be placed as I have just indicated, but later the community service and general rural problems might well be the major subjects.

Our plans contemplate one to two months devoted to this intensive training of picked laymen during the autumn, winter and spring. As stated above, there will be only four classes each day. There will be few evening services. It will not be a revival period in the usual meaning of that term, and here is one of the most important points in this arrangement. It is our purpose to make the whole period in the classwork, and outside of the class hours a self-examining, heart-searching time. The atmosphere must not be that of a school room, or that of a debating society, but a consecrated effort to find how best to advance the Kingdom of God, and how to relate self to this spiritual program. Herein is the necessity of keeping the class small in numbers.

Perhaps the most difficult part of all this plan is to secure suitable teachers. We have men and women who are spiritually awake and thoroughly consecrated to take up such a task but we have very few among the pastors who themselves have put in to practice the things we are expecting to require of these leading laymen. For the present, at least, missionaries

must take a leading part in the program of teaching those subjects that naturally fall under the head of Pastoral Theology.

### Summary

I. The need of a better training of our laymen has become of paramount importance.

II. The work can best be done in especially arranged small classes for a period of one or two months sessions.

III. Studies should include besides the Scriptures :

1. The technique of the care and development of the local church congregation.
2. The follow up work necessary to save those who present their names during revivals and other special evangelistic movements.
3. The art of winning souls, in other words, the knowledge of how best to carry on personal work.
4. The proper care and development of the Sunday School and young people's societies.
5. The gathering of sermonic material, the construction of sermons, and effective methods of presenting the Gospel to their hearers.
6. Properly conducted Sabbath morning and evening services.
7. The Prayer-meeting.
8. The art of securing the full co-operation of all the Church membership in constant aggressive evangelistic effort.

IV. The real success of these institutes will depend upon the spiritual enrichment of the student layman during his period of study in in these institutes.





# What is Interesting the Korean Church

Being Extracts from "The Christian Messenger"

Translated by BRUCE F. HUNT

The following actions were taken at the Conference of Bible Teachers in Christian Academies and College which was mentioned in the last month's "Extracts."

1. That a uniform Bible Course be prepared for use in Christian Academies and Colleges ;
2. Seven men were elected as a Committee to prepare this course ;
3. That whether the religious teaching in the schools was to be Bible centered or Student centered was a matter for the different schools to decide according to local conditions, but that for the most part the "League" recommended that the teaching should be Student centered.
4. Moved to recommend to all Christian Schools that a minimum of two hours a week be set for the time spent on Bible in the schools :
5. Recommended that Christian schools have daily chapel exercises ;
6. A committee of five were appointed to investigate present practices in the chapel hour and to draw up plans to make the chapel hour more worthwhile and worshipful ;
7. Recommended that the daily chapel hour be not less than 20 minutes long ;
8. That church attendance should not be compulsory, nor should the school authorities be indifferent as to whether the students attended church or not, but that the students should be urged to attend church and take part in the activities of the church ;
9. That when possible all meetings of Bible teachers in the Christian schools should be arranged through this "Chosen Christian Education League."
10. That in the future representatives of the Religious Education Departments of the Presbyterian and Methodist Churches be urged to attend the meetings of the League.

On Aug. 3rd. a meeting of those who have been working on the revision and uniformity of the Korean script came to a successful close. The findings of this meeting will be released for the public on Oct. 29th, the day which is used to commemorate the invention of the Korean Script by Sei Chong Tai Wang.

The Korean Y. M. C. A. of Osaka is making a collection of clothing, food, and money for flood sufferers

in Southern Korea, the distribution to be made through the South Keungsang Presbytery.

The women of the Syenchun Bible Institute started a church, during the Bible Institute Session, which now has an attendance of over 100. The women then supplied funds to erect a church and to send a Bible-woman. The land on which the church building stands was donated by a nurse from her meagre savings while working in the hospital.

At a meeting of the principals of Higher Common Schools in South Pyeng An Province, it was decided to bar married or engaged young men or women from enrollment in the schools.

Last May the degree of Doctor of Divinity was conferred on Rev. M. B. Stokes by Asbury College, Kentucky.

Government General Statistics show that there are 230 factories in Korea with 54,732 laborers employed in them. The average wages paid to the workers per day are as follows :

Nationality	Men	Children
Korean	₩ .92	₩ .40
Japanese	1.92	.81
Chinese	.78	.30

The average working day in hours is as follows :

Nationality	Male Adult	Male Child
Korean	9hrs. 30min.	10hrs. 30min.
Japanese	9 ,, 30 ,,	—
Nationality	Female Adult	Female Child
Korean	10hrs. 40min.	10hrs. 18min.
Japanese	8 ,, 42 ,,	8 ,, 36 ,,

The 22nd General Assembly of the Korean Presbyterian Church met in Syenchun from Sept. 8th to 14th.

The organization of the patrons of Chungsin Academy, the Presbyterian Girls' School in Seoul, is said to be making progress. The patrons are given membership in the organization according to donations made on the following scale :

Active Members	₩ 10.00
Special Members	₩ 50.00
Life Members	₩ 500.00



# Characteristics of Korean Art

MISS HELEN E. FERNALD

The author of this article, is at present the curator of the Oriental Museum at the University of Pennsylvania, and is an authority on Oriental art. She visited Korea last year.—*Editor.*



REART never sprang full grown into existence, as did Minerva from the head of Zeus. Its growth is slow like that of a fruit tree. Each nation may have its own indigenous type of tree but the best fruit is the result of grafting and cross fertilization, and foreign trade has often played Burbank to art. How much does Egypt owe to Crete? What would the Golden Age of Greece have been without its earlier contacts with Persia? What did Italian painting receive from the Byzantine world? The art of China, long thought to have been developed in absolute isolation, is now known to be no exception to the rule. From Central Asia, India, Bactria, and even distant Greece and Rome, art influences were pouring in, even during earliest historic times. Centuries of selected crosses resulted in a great blossoming of art, art full of subtle strains from other lands, but all uniting to produce something gloriously Chinese.

Here in the West we have but recently come to know anything about Korean art. It has been rather hastily assumed that whatever art had existed in Korea was Chinese, merely transplanted into Korean soil. But greater familiarity with some of the fine examples of early Buddhist art brought to Japan from Korea at the time Buddhism was introduced, has revealed the fact that this is not Chinese sculpture, not Chinese painting, not Chinese craft work, but something with an individuality of its own. The subjects are Chinese (originally Indian), the arrangements even are quite according to tradition. But, in spite of the close relationship to Chinese art, the whole feeling is different, the treatment quite far removed from that which is typical of the Chinese. Who could mistake the Yumedono Kwannon, the paintings of the

Tamamushi Shrine, or even the small carved musician ornaments of the Horyuji baldachin for Chinese work! Yet it is not easy to state wherein the difference lies. Excavations in Korea have helped to clarify our minds, however, and emphasize those qualities which are fundamentally Korean.

The Chinese sculptures that were brought to Korea at the time of the introduction of Buddhism were those of the Wei period. Wei sculptures are above all sturdy. The bodies are squat. The composition, whether of standing or seated figures, tends to suggest a low pyramid and conveys a sense of solidity, power, immobility, a peace that is utterly detached from this world. But what was the result when brought into contact with Korean art sensitiveness? Korean feelings translated the short bodies into tall graceful figures by lengthening the lines, pulling out every chunky curve into long swinging, swaying loops and ellipses. Heads, necks, and hands were modelled more delicately, the expression of the face was changed so that instead of a remote serenity, an inner radiance of spirit seemed reflected in it. Immobility gave place to movement. Often it is the slow floating type of motion that is suggested, as in the case of the Yumedono Kwannon. But faster rhythms may frequently be seen also, as for instance in the case of apsaras or flying angels, in which the wide flowing scarfs of the Chinese versions are converted into narrow quivering ribbons of far greater length with ends that are pointed like darts. Those who remember the little angel musicians in relief on the Silla bronze bell of 732 A. D. will recall them as full of movement, the rhythm of the thin flying lines behind the figures suggesting long flickering flames.

The quality of delicacy is seen in the



paintings on the so-called Tamamushi Shrine, what we know of early Chinese painting (notably some of the frescoes at Tun Huang and certain reliefs on stone apparently copied from paintings) tells us that Chinese spacing was from the first simple and large. The space around a figure formed just as essential a part of the design as that within it. Thus figures often filled the panels within which they were composed. But the Korean tendency to daintiness resulted in a greater proportion of the total space being given up to background in which small delicate figures were dotted here and there and connected with each other by long waving scarfs, sweeping lines of cliff, or masses of lace-like trees. The result is a type of composition in which the design lies centered in the motif, or group of motives, without any dependence on the space around them. They are ornaments set on a background like so many jewels and the background itself is not an essential part of the design otherwise.

That the taste for refinement of art forms, for delicacy of flowing line, is distinctly a Korean characteristic may be verified by delving back into earlier Korean art history, and by an examination of the archæological finds. At Lo Lang we can see before our eyes examples of imported Chinese art and side by side with them the Korean products which developed as a result of the contact. Lo Lang was a Chinese colony founded in 108 B. C. It lasted about four hundred years, during which time artistic objects of daily use were constantly being sent over from China, such as bronze mirrors, sacrificial and cooking vessels, weapons, jewelery, and lacquer bowls. In the tombs these imported objects were found together with their local copies or versions. The differences may be noted, for instance in the lacquer objects. The bowls imported from China (bearing Chinese inscriptions giving date and place of manufacture) are sturdy, with large, simple designs strongly spaced. But various boxes found with them seem to have been made locally and the decorations on

them consist of fine delicate cloud scrolls, innumerable little curling waves, and star patterns like those of snow flakes seen under the microscope. Such delicate ornament is known in China on some of the Tang inlaid mirrors and jewelery, but not until two centuries later. That this delicacy is fully in accordance with early native Korean taste can be further demonstrated at Kyong-ju (Keishu). The lacy, pierced patterns of the golden crowns discovered there in the fifth and sixth century tombs, and the lovely belt plaques of cut gold, have no counterpart in China. High elaborate crowns of delicate bronze tracery appear on the Yumedono Kwannon, and the four guardians of the Horyuji altar, as well as on other Korean works of the Suiko period in Japan. The delicate tracery of the pierced bronze bands of the Tamamushi Shrine and the halos of the baldachin ornaments already mentioned are also expressions of this tendency in Korean art. Fragments of similar Tamamushi work on horsetrappings found at Kyongju are further proof that this taste was a characteristic Korean one.

Closely involved with this love of delicacy in design is a liking for contrast—the lacy scroll work silhouetted against the open light spaces. Later ceramics of the Korai period are good examples of this also, especially the inlaid celadons which are so characteristic of Korea as to be considered typical of her art. Delicate little flowery forms, precise curling tendrils, intricate star or scroll groups, are inlaid with great skill in different colored clays, and here and there small black shapes form strong contrast with white ones on the gray-green ground.

Thus, in the blossoming time of Korean art, which took place between the fifth and the fifteenth centuries, these few art qualities, among others, stand out as being fundamentally Korean: 1.—The long nervous flowing lines narrowed to a delicate thinness and arranged to suggest motion, not of a violent type, but that of an object wafted along on a gentle breeze. 2.—An almost rococo dain-



tininess of decoration, whether it be of figures or floral motives, in which the design occupies a small place in a large space. 3.—Delicacy of design in lacelike tracery of enriching ornament, involving rich contrasts in dark and light. 4.—Above all, and less definable, a spiritual beauty that suggests great refinement and sweetness of character, such beauty as shines forth from the face of the dark wooden Miroku in the Chuguji nunnery at Horyuji, one of the

world's masterpieces of sculpture.

Korea, through which passed from China art influences from all over Asia, carefully selected those elements which best suited her taste and developed an art which was essentially her own. She has made a contribution to the world's art wealth which fully deserves the appreciation it is at last beginning to receive.

*"Korean Student Bulletin"*

## A New Adventure

MRS. A. KRIS JENSEN



YOU PROBABLY KNOW the story about the woman who entered the street car with eight children following her. The conductor asked, "Are they all your children, or is it a picnic?" The mother replied wearily, "They are all mine, and it's no picnic!"

This is a different story. The preachers' wives on our district here brought their youngest children with them to Chemulpo, and they had a real picnic, too.

For three days, from early morning to late at night, they did what their hearts had long yearned to do. One afternoon they visited the sights around the city; another afternoon they enjoyed the facilities of the nearby public recreation and bathing resort; and one afternoon they were at our home playing games, and having a real "look-see" of our house and a dinner of foreign (American) food.

### A New Adventure

But that is not the whole story. We had long been planning to find some way to help the preachers' wives. I was told by some people that since they all had ample opportunity to attend the Women's Bible Classes, this was a needless innovation. Others told me outright that preachers' wives had their houses to care for and their children to look after, so they could never come here for more

than a day. But at the summer district meeting the preachers good-humoredly volunteered to turn house-keepers for several days so that their wives could have a meeting of their own, where their problems and their ideas were important enough to occupy all discussions every morning and evening.

The preachers and the men of the district have their meetings and classes regularly. The Bible-women and the lay-women have even more.

The Bible-women, rather than the pastors' wives, have always been the trained and educated helpers for our preachers in Korea. In the early years of Christianity the women were secluded so that it was impossible for a preacher to come in contact with them. The necessity for reaching this inner circle of the home brought about the setting apart of certain women with special preparation. These women were selected carefully, and it was very rare for a pastor's wife to be one of them, for the old marriage system gave many of the preachers wives of no particular abilities or schooling.

Now, however, the old barriers and the old ways are rapidly being replaced by modern development. The women mingle with the men everywhere, the preacher can reach anyone in visitation, and the younger men are not marrying just any girl at all. Hence the



## A NEW ADVENTURE

situation is now different in our churches. The wife can and should occupy much the same position here as she does in America. She can help her husband, her church and her community in a special manner arising directly from her position in the parsonage. But not without a great deal of the same kind of definite instruction and study that the Bible-woman receives. She cannot be a leader if she does not know a little more about the Bible, a little more about worship, a little more about service, a little more about God than the average member of her husband's church.

As I have watched this it has seemed to me, myself a preacher's wife, that the wives of the pastors need special direction that has long been lacking. This meeting was our opportunity.

### Good Leaders

The district superintendent arranged for teachers who really know the life and needs of these wives of the parsonage. Mrs. Noble from Seoul and Miss Miller from the W. F. M. S. house next door are two excellent leaders among our senior missionaries. Mrs. Hahm, the wife of a Presbyterian preacher in Seoul,

has had much rich experience in actual service, and Mrs. Choi is an outstanding woman among our Methodist workers in Seoul. The district superintendent was in charge of the local arrangements and also handled the Bible studies. On the last evening, there was an open forum on hygiene, child care, and related health subjects, led by Doctor Found of Severance Hospital, Seoul.

These discussions and devotional talks were much appreciated, and the women were extremely happy and very eager for a similar meeting next year. They had never had any special training for their own tasks and responsibilities as pastors' wives, and most had even been unable to attend the regular women's Bible class meetings because someone had to remain in the home while their husbands attended or taught in those classes and others.

As far as I know, this is the first class of this kind for pastors' wives ever held in Korea, and surely it has been worth while. The spiritual qualities and standards of our Christian homes will never rise permanently above the spiritual life of the average pastor's home.

*From "Shareholders' Report"  
Chemulpo*

## DO YOU KNOW ?

1. What are the chief needs of a layman ? ... .. (page 201)
2. What is the first requisite for a clean home ? ... .. (page 202)
3. That old Sunday School lesson helps supply admirable sermon material ? ... .. (page 207)
4. Why it is that salaried workers have discouraged the voluntary labors of laymen ? (page 210)
5. How important it is that laymen be instructed as to the right way of conducting services ? ... .. (page 213)
6. About the terribly long working hours per day for Korean boys and girls that are now permitted ? ... .. (page 215)
7. Of the specially distinctive features of ancient Korean art ? ... .. (page 216)



# Notes and Personals

## Northern Presbyterian Mission

### *Births*

To Rev. and Mrs. Bruce Hunt of Chunju, a daughter, Lois Margaret, on August 30th, at Pyengyang.

To Dr. and Mrs. J.A. McAnlis of Seoul, a son, Charles William, on September 22nd.

To Rev. and Mrs. Roscoe Coen, a son, Alfred Lewis, on August 2nd, in the United States.

### *Returned from U. S. A.*

Rev. and Mrs. A. H. Campbell, and Mr. A. W. Ott (Mrs. Campbell's father) to Kang-kei.

Miss Harriet Bruen, daughter of Rev. H. M. Bruen, as teacher at Pyengyang Foreign School.

## Southern Presbyterian Mission

### *Birth*

To Dr. and Mrs. L. C. Brand, Kwangju, a son, Louis Dudley, on September 17.

### *Returned from Furlough*

Dr. and Mrs. Robt. Knox, Kwangju.

Mrs. Geo. M. Walker (nee Miss Anna L. Greer), Kunsan.

The friends of Mrs. R.M. Settle (nee Carter Clark) will be glad to know that on July 13 she became the mother of a daughter, also named Carter.

### *New Arrivals to Foreign Schools*

Miss Vera Anderson, daughter of Dr. A. G. Anderson, to Pyengyang.

Miss Olive Fletcher, niece of Dr. Fletcher, to Seoul.

Miss M. K. Thomas, of the Pyengyang Foreign School, and Miss L. Bennett, of the Seoul Foreign School, have returned to the United States on account of ill health.

## United Church of Canada Mission

### *Returned from Furlough*

Miss Mary Thomas, Hoiryung.

Miss Ada Sandell, R. N., Lungchingsun.

### *Left on Furlough*

Dr. and Mrs. A. F. Robb and two sons.

Miss J. B. Robb of Sungjin.

## Australian Presbyterian Mission

### *Returned from Furlough*

Miss E. V. Dixon, to Kuchang.

Dr. and Mrs. G. Engel, Pyengyang.

### *New Arrivals*

Rev. and Mrs. A. T. Cottrell, Chinju.

## Methodist Episcopal, South, Mission

### *New Arrival*

Miss E. Dacus, Seoul.

### *Returned from Furlough*

Miss B. Oliver, to Songdo.

## Methodist Episcopal Mission (W. F. M. S.)

### *Returned from Furlough*

Miss B. Starkey, Seoul.

### *Left on Furlough*

Miss J. Barlow, Haiju.

Miss M. M. Cutler, M. D., Pyengyang.

The Rev. Elbert Russell, D.D., Dean of the Theological Seminary of Duke University, visited Wonsan Beach in August and conducted the Bible Conference to the great delight of those staying at the Beach.

Kwangju city dedicated a new Y. M. C. A. building on September 21.



## KOREA CLOTH

*(Manufactured for over Twenty Years)*

When you purchase Korea Cloth you get absolutely fast material.  
Every yard guaranteed. Sample cards gladly sent upon request.

## KOREA HOSE

Men's Hose made in cotton and silk. Women's Stockings can be  
had in cotton or in all pure silk. It pays to buy Ladies' Songdo  
Stockings, the kind that stands washing.

## ANKLETS! ANKLETS!

Order now in time for the Vacation Season.  
Quality as good as ever.

## JIGSAW PUZZLES

Have your secured your new Jigsaw Puzzle for the Summer?  
Machine cut and attractively boxed.

Korean Scenic Views. Humorous and Topical pictures of all descrip-  
tions.

### *Special Scripture Picture*

*"The Boy Jesus among the Teachers."*

Prices:	100 piece puzzle	.....	Yen 1.00
	150 " "	.....	1.50
	200 " "	.....	2.50
	400 " "	.....	5.00

You can have your own pictures cut at special prices quoted upon application.

## PHOENIX CROCKERY

Order your supplies now for your Summer Cottage.

Goods can be sent direct to the various Resorts.

## THE SALVATION ARMY

Telephone  
Kokamon 830

PUBLISHING & SUPPLIES  
INSIDE WEST GATE, SEOUL

Furikae  
Keijo 12140



# THE CHRISTIAN LITERATURE SOCIETY OF KOREA

*N. C. Whittemore,*  
*Administrative*  
*Secretary.*

*Gerald Bonwick,*  
*Publications*  
*Secretary.*



*W. M. Clark, D. D.,*  
*Editor.*

*R. A. Hardie, M. D.,*  
*Editor.*

OFFICES: SEOUL, KOREA.

This is the only Union Institution in Korea devoted to Christian Publication work. The Society represents all the Missions associated with the Federal Council of Protestant Missions in Korea, as well as the Korean Methodist Church and the Korean Presbyterian Church, and its affairs are under the direct control of those Missions and Churches.

Its Publications are of a thoroughly evangelical type and include :

- "The Christian Messenger" (weekly)
- "The Children's Magazine" (monthly)
- The Union Hymnal (various editions)
- Sunday School Lesson Helps (Uniform)
- Group Graded S. S. Lesson Helps
- S. S. Lesson Leaflets (six varieties)
- Sunday School Cards & Supplies
- Children's Picture-Story Books
- Books in Korean of every size
- The Bible Dictionary
- Commentaries & Theology
- Sermons and Class Outlines, etc.

BOOKS, BOOKLETS, SHEET-TRACTS—IN 700 TITLES

Send for our Full Catalogue in English & Korean

THE C. L. S. OF KOREA IS IN GREAT NEED OF  
YEN 6,000 for the Publication of Books during 1933, and of  
YEN 4,000 for the Production of New Manuscripts required  
for Next Year's Publishing.

昭和八年九月廿八日 印刷  
昭和八年十月一日 發行  
編輯人 發行所  
京城府仁濟路一四番地 京城府仁濟路中央基督青年會工部印刷科  
美國人 王 班 禹 來 互

印刷所  
京城府仁濟路中央基督青年會工部印刷科  
京城府仁濟路一四番地  
印刷人 王 班 禹 來 互